THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Life, which is the most precious gift in man's keeping, is so short that every day of it must be cherished and conserved."—WIDTSOE.

No. 46, Vol. LXX. Thursday, November 19, 1908. Price One Penny.

ISAIAH'S PROPHECY FULFILLED IN "MORMONISM."

THE Lord vouchsafed to a number of His prophets in ancient times visions of the great work which He would set up in the earth in the last dispensation. Daniel beheld it and both spoke and wrote concerning it. He foresaw the beginning of it, which he compared to "a stone cut out of the mountain without hands"; he saw the development of it and its ultimate triumph—"it became a great mountain and filled the whole earth." Another prophet, beholding its grandeur and magnitude, described it as "a marvelous work and a wonder," before which, he said, "the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

What a marvelous and wonderful work "Mormonism" is! It was introduced to the world by an obscure ploughboy, who had not at the time attained his fifteenth year. He was the son of a humble farmer. The home in which he was born and raised was a log cabin; the financial condition of the family was such that at a very early age he was called to assist his father on the farm, which deprived him of the benefits of an education. What a striking resemblance this country farm lad bears to the little, rough, unpolished stone which the Prophet Daniel saw in vision cut out of the mountain without hands! And "Mormonism," which this youth was the instrument in founding, what a marvelous and wonderful work it is! Opposed by every sect in Christendom, the

Church has grown from six members to about four hundred thousand. It has arrested the attention of the wise and learned in both hemispheres, and they have exhausted their wisdom and learning in trying to overthrow it; but all their efforts have been in vain, the words of the prophet have been fulfilled to the letter—the wisdom of their wise men has perished and the understanding of their prudent men has been hid.

No man ever exhibited more faith in any undertaking than did Joseph Smith in his work. At the commencement of it he declared that notwithstanding all the powers of earth and hell would combine against it, it would grow and increase and spread abroad into every nation under the whole heavens. And notwithstanding these powers have operated against it continuously from the commencement up till the present, it has grown and spread so that almost every civilized nation has heard of the latter-day prophet and the great work which he established. What was it, we ask, that gave Joseph Smith such confidence in the success of his work? What was it that led him to make such remarkable prophecies concerning its growth and its triumph over every obstacle? It was the knowledge which he had that it was not the work of man, that it had been established by the God of heaven; that God and Christ and all the heavenly hosts were upholding it, therefore its success was sure, it could not fail. As well might men try to dethrone the Almighty as to destroy "Mormonism." It is as immortal as its Founder.

It is as surprising as it is amusing to hear the weak, silly "arguments" which preachers and teachers bring forward in their vain endeavors to prove that "Mormonism" is an imposture. If "Mormon" missionaries were to use the same kind of arguments against the sectarian churches that some of their ministers employ when attacking the Church of Jesus Christ of Latter-day Saints they would be laughed to scorn. The attacks which men have made upon "Mormonism" have had the same effect upon it that the firing of a little toy pistol would have upon the fortress at Gibraltar. They show the desperate straits to which men are being driven in their frantic efforts to stay the progress of a work that has been established by the God of heaven and which He has decreed shall never be thrown down nor given to another people.

Many of the "arguments" which the opponents of "Mormonism" have used against it for years, and which it was firmly believed when they were first introduced would be the means of overthrowing it, having utterly failed to bring about the desired result, are being retired from active service and "new recruits" are being drafted in to take their place. These are as silly as they are simple, and can have no more effect upon "Mormonism" than the barking of a dog has upon the moon.

The following is a sample of the "strong arguments" which a certain clergyman employed a short time ago while attempting to

prove to a number of his congregation that Joseph Smith was a deceiver and that "Mormonism" is an imposture. We would not refer to it, were it not that it is being used quite freely by Sunday School teachers and others who have become quite alarmed at the growth of "Mormonism" in this country, and who believe it to be their duty to do all in their power to stay its progress. Said the minister: "Smith tells us in his history that in answer to his prayer to know which of all the churches in Christendom was the true Church, the Father and the Son appeared to him. He was told by Christ to not join any of them, for they had all gone out of the way. 'They draw near to me with their lips,' the Lord is reported to have said, 'but their hearts are far from me; they teach for doctrines the commandments of men: having a form of godliness, but they deny the power thereof.' Now, I am going to prove to you," continued the preacher, "that part of the saying which Joseph Smith attributed to the Savior is from a prophecy made by Isaiah, which was fulfilled in the days of Christ, and therefore could not refer to people living at the present time." He then opened his Bible and read from the fifteenth chapter of Matthew as follows:

"Ye hypocrites, well did Esaias prophesy of you saying, This people draweth nigh unto me with their mouth and honoreth me with their lips: but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men."

This, according to the minister, is sufficient to put the brand of falsehood upon "Mormonism."

While the words spoken by the ancient prophet were aptly applied by the Messiah to the people whom He addressed, it will be seen by reading the whole of the twenty-ninth chapter of Isaiah that the prophet spoke concerning the latter days. In the opening verses he speaks of a branch of the house of Israel, with whom he says it shall be as with Ariel, or Jerusalem—that they shall be brought down and humbled in the dust; that afterwards they shall speak out of the ground and their speech shall whisper out of the dust. In the eleventh verse he tells of a sealed book which is to be brought forth, the voice of a nation that had slumbered for ages; and that the record is to be brought to light at a time when the people would be drawing near to God with their mouths, and honoring Him with their lips, while their hearts would be far from Him, and when their fear towards Him would be taught by the precepts of men.

The Prophet Nephi, in teaching his brethren, referred to the prophecy made by Isaiah concerning a people who were to be brought down to slumber in the dust and who would afterwards speak out of the ground; also to the sealed book which would be brought forth. He declared that the Nephites were the people of whom Isaiah made mention, and that the sealed book was their records which the Lord would bring to light in the latter days.

He also said that the Lord would say to the person to whom the book would be delivered: "Forasmuch as this people draw near unto me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear towards me is taught by the precepts of men, therefore, I will proceed to do a marvelous work among this people, yea, a marvelous work and a wonder: for the wisdom of their wise and learned shall perish, and the understanding of their prudent shall be hid." (II. Nephi 27: 25-26).

All these things have come to pass just as the prophets Isaiah and Nephi predicted: the Nephite nation was destroyed because of its wickedness; at the end of fourteen hundred years the voice of that mighty people is heard speaking out of the ground by a sealed book which the Lord preserved and brought forth; the record has made its appearance at the time spoken of by the prophets and testified by the Savior Himself, when people draw near to God with their mouth and honor Him with their lips, but have removed their hearts far from Him.

Do our opponents wish us to understand that all the hypocrites lived in the days of Christ? Do they wish us to believe that all the lip worshipers lived at that time? that the only people who had a form of godliness but who denied the power thereof were those whom the Messiah denounced? that there have been no false teachers since the first century of the Christian era? They know full well that at the present time the world is full of hypocrites and lip-worshipers, that tens of thousands of people go to church as a matter of form; that the churches have a form of godliness but are destitute of the power, the gifts and blessings of the gospel; that false teachers are legion, and that they teach for doctrine the commandments of men. This is the condition foreseen and foretold by the prophets and declared by the Son of God when He appeared to the modern prophet. Was it not time for the Lord to commence His "marvelous work and a wonder"?—W. A. M.

MINUTES OF THE SHEFFIELD CONFERENCE.

THE semi-annual Sheffield conference was held in the Cambridge Hall, Cambridge Street, Moorhead, Sheffield, on Sunday last, commencing at 10:30 a.m. There were present, President Charles W. Penrose, president of the European mission, Sister Romania B. Penrose, Elder J. A. Rockwood, president of the Leeds conference, President W. E. Stoddard and Elder Arthur W. Hall of the Grimsby conference, President Josiah H. Eardley and twenty-one traveling elders.

President Eardley extended a hearty welcome to all present, after which the labor and statistical report for the past six months was read and approved. The general and local authorities were presented and unanimously sustained.

Elder T. Edgar Beard reported the Sheffield branch in a progressive condition, the auxiliary organizations being well attended. Spoke of the divine authenticity of the Book of Mormon.

Elder Richard Jefferies gave a very favorable report of the Higham branch. Many investigators are attending the meetings. He bore a strong testimony to the truth of the gospel and the blessings it brings.

Elder Nephi Hodgson reported the Doncaster branch. Stated that unity exists among the saints and said they are endeavoring to live up to the requirements of the gospel.

President Penrose occupied the remaining time. The speaker alluded to the old Mosaic law and of Christ coming to lift mankind to a higher plane. The gospel was for the Gentiles as well as the Jews, and to convince Peter when he was sent to Cornelius the Lord permitted the Holy Ghost to be bestowed upon him and his household even before baptism. The gospel consists of works and not of mere belief. The apostles taught the same code of laws that was taught by Christ, faith being the first fundamental principle and works to follow.

The afternoon meeting convened at 2:30, a large congregation having assembled.

President Eardley extended greeting to all present. Nine persons who had been baptized between the meetings were then confirmed.

President W. E. Stoddard of the Grimsby conference spoke briefly of the restoration of the gospel, and the gifts and blessings that are derived through being obedient to its principles.

President Penrose dwelt at some length upon the necessity of strict obedience to the plan of salvation, and felt pleased to note that some had that day complied with its ordinances. Through perfect obedience Christ attained to the highest glory. He commented upon the resurrection. As in Adam all die, so in Christ shall all be made alive, every man in his own order, and will inherit the degrees of glory according to their merit. Exhorted the saints to be united in their homes, and to meet on the Lord's day to partake of the sacrament and renew their covenants.

Conference reconvened at 6:30. It was encouraging to see such a large audience, fully three hundred and fifty persons being present. A quartette entitled "Come unto Me all ye that labor" was rendered by Alfred Hainsworth, Harry and Eliza Quilter, and Elizabeth Sistern of the Birdwell branch.

President J. A. Rockwood of the Leeds conference spoke of the mission of Christ—coming to establish peace on earth and goodwill to men and to bring unity amongst those who live up to His teachings.

President Stoddard and Elder Arthur W. Hall then sang a duet entitled "Star of the East."

Elder Thomas Kershaw, who had just been released from the

Sheffield conference and appointed to labor in the Leeds conference, stated he had greatly enjoyed his past labors. Thanked all the saints and friends for their kindness, and was grateful to the Lord that he had been called by His servants to aid in the spreading of the restored gospel which he knew and testified had been revealed to the Prophet Joseph Smith.

Elder Arthur W. Hall rendered the solo "Forever with the Lord."

President Penrose felt that we had been greatly blessed by the words that had been spoken, the songs that had been sung, and the association of the saints and friends. Took for his text John 14: 12. Alluded to the beliefs of the world. Christ taught belief alone is not sufficient. He spoke of Christ and the works He performed while in the flesh, those He carried on when in the spirit while His body was in the tomb; explained that Paradise was not heaven where the Father dwells; referred to the judgment in which Christ's apostles will take part, to the resurrection, which will include all people of Adam's race, the just first and afterwards the unjust. Portrayed the fate of the sons of perdition and of the fallen angels, and finally the putting down of all rule and power opposed to the Almighty and the triumph of the kingdom of God, in all of which those who truly believed in Christ will follow Him and do the works that He did as He declared in the words of the text.

President Eardley expressed His joy at the glorious conference, and bore testimony to the truth of that which had been said. Then the assembled congregation was dismissed with the benediction.

On Saturday evening a Priesthood meeting was held. All the elders in the conference were present. The reports of the missionaries were most gratifying. Many valuable instructions were given and many questions answered by President Penrose.

THOMAS ALSTON, Clerk of Conference.

RELIEF SOCIETY CONFERENCE.

AFTER the afternoon session of the conference, President and Sister Penrose and President Josiah H. Eardley met with the Relief Societies of the Sheffield and Worksop branches and many lady visitors in the Building Trades Exchange, Cross Burgess Street, Sheffield, which was entirely filled.

After good reports were given of the societies in Sheffield and Worksop by the presidents thereof, Sister R. B. Penrose delivered a most instructive address on the duties of officers and members of Relief Societies, and of mothers and children. Presidents Penrose and Eardley followed in a few appropriate remarks, and those present returned to the hall for the evening meeting, being greatly edified and encouraged.

A GOOD WORD FOR THE "MORMONS."

We have received the following letter from Mr. William McKeever, a Gospel Temperance lecturer, of Radcliffe, Lancashire:

"I have been forty-two years in this town, working for one master twenty-five years, until through the loss of my eyesight I had to give up my ordinary employment. During the past thirty-five years I have taken a great interest in gospel temperance work in this town and surrounding districts, making many friends. I have always been on the alert, looking out for anything that would help on the cause of God and humanity. About five years ago I incidentally came across two 'Mormon' missionaries speaking on our market square. I listened and thought they spoke like sensible men, which induced me to seek their acquaintance. And though I cannot altogether go their way, from what I have had to do with them, from that time to the present, I am satisfied in my own mind that they are men of sterling integrity and honesty of purpose. The example they set before us all is something for every fair-minded, unbiased mind to admire. They practice what they preach, This being so, it was a great pleasure and delight for us to have President John C. Olsen of the Manchester conference to give us an address one Sunday night, along with Elder Samuel L. Mills. I was pleased to hear your report of the address of Elder David H. Clayton. We have had along with us Elder Amos A. Atkinson, who has given us his support in various ways, and now we have Elder William A. Langton with him. Sunday evening, November 1st, we had Elder Charles W. Gibbs of the Ashton branch to deliver an address. When any elders of the 'Mormon' Church come along feeling themselves at liberty our platform is open for them, and what I would suggest to the Christian people is, not to malign or slander these men, but give them a chance and an opportunity of pushing the work of God along. If we seek for the good we shall find it. As far as I am individually concerned, I will always have a good word for these people, and to the best of my ability will stand up and defend them and give them justice.

Yours for right and justice,

William McKeever."

50 Edward Street, Radcliffe, October 27th, 1908.

"One ought not to desire other men's blessings, and one ought not to envy those who have more, but rather, comparing his life with that of those who fare worse, and laying to heart their sufferings, deem himself blest of fortune in that he lives, and fares so much better than they. Holding fast this saying, you will pass your life in greater tranquility and will avert not a few of the plagues of life—envy and jealousy and bitterness of mind."—Democritus.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 19, 1908.

THERE ARE ONLY TWO CHURCHES.

THE Prophet Nephi, the son of Lehi, in the vision an account of which is given in the Book of Mormon, pages 20-32, was shown, among other things, "the foundation of a great church." This is described in I. Nephi, chapter 13, 14, as "a most abominable church" and "the devil was the foundation of it." And Nephi was told: "Behold, there are, save two churches only. The one is the church of the Lamb of God, and the other is the church of the devil. Wherefore whoso belongeth not to the Church of the Lamb of God, belongeth to that great church which is the mother of abominations." The question is often asked as to whether the church thus described is a particular sect, or if it includes others, and the opinion is expressed by some that the remarks concerning it apply solely to the great ecclesiastical organization which is recognized as the Mother church.

In answer to these inquiries, we reply: It appears to us that this "great and abominable church" whose foundation is the devil, includes all false religions, whether "Christian" so-called, or heathen, or pagan, Jew or Gentile, of every nationality, language and constitution; for it is written, "There are save two churches only. The one is the Church of the Lamb of God and the other is denominations that are outside of the Church of the Lamb of God, the church of the devil." This evidently comprehends all sects and and classes them together as resting upon a Satanic foundation. There cannot possibly be two opposing churches of Christ. His Church is one body, having one Lord, one faith, one baptism, one Holy Spirit, one form, one substance, one purpose, one God.

It may be considered harsh and exclusive to assert this distinction, but it is simply marking the line between truth and error. God is the author of truth to mankind; error comes from the Devil. People may be as sincere in error and as devoted to its support and dissemination as others are in their reception and promulgation of truth, but the essential difference between the two opposites will always exist and they cannot be united through all eternity. Divine authority, sometimes called the Priesthood, is vested solely in the Church of God. It is not found in any other institution. It

is not held by any church, society, or association made by man. Therefore, all human organizations which Deity has not authorized and whose ministers He has not appointed, are not recognized of Him and their ordinances and ceremonies are void and vain, so far as heaven is concerned.

This must be so of necessity. That which God does not appoint, He does not accept. Only that which is done on earth by His authority is sealed, or recorded, or recognized on high. The truth, only, abideth. Error will pass away and be obliterated. That which is of God endureth forever. That which is of Satan will perish everlastingly. Thus the principle set forth in the vision given to Nephi may be clearly understood, and it will be readily seen that the sharp line of division drawn therein puts the Church of Christ—the Lamb of God—on one side, and classes all other churches under one head as the church of the devil on the other side. There can be no compromise on this point. One is either in the Church of Christ or out of it. He cannot be partly inside and partly outside. If he does not belong to one, he must belong to the other. This may be unpleasant to many people to contemplate, but the fact remains nevertheless.

The multifarious sects of Christendom, in the midst of their contentions have generally united in condemnation of one particular church which they have described as "The Mother of harlots," apparently oblivious to the fact that, logically, if she is the mother, they are the offspring, bearing that unsavory designation. They are all under the influence of error and that confusion which arises from the power of the Adversary. They are not built upon the foundation of apostles and prophets, for that has been gone for many centuries, and they have all departed from the faith once delivered to the saints and have strayed into different paths outside of the strait and narrow way; the voice of revelation, by which the Church of God has always been led, has not been heard among them from their beginning to the present day; therefore, they have been wandering in the dark and have been leading mankind astray. They are all included in that church spoken of in the vision of Nephi, which will be ultimately destroyed.

It should be understood that while we recognize the stern fact of the essential difference between the Church of Christ and the institutions of men, we do not ignore the good works of people, ministers and congregations, who have become connected with these human establishments, nor do we believe that the Great Eternal Judge, who will reward or punish all men according to their works, will pass by their good deeds or fail to bless them according to their merits. That is not the point under present consideration. No church, society, or association in whole Christendom is without some truth in it, or some good connected with it.

The same, however, may be truthfully said about heathendom. All that is good everywhere is of God, whether in religious doc-

trines or otherwise. And *per contra*, all that is erroneous and that leads to strife, contention, confusion, and destruction is of the devil, and "he is the foundation" of all the systems in all the world which are outside of and hostile to the one Church of the Lamb of God which He recognizes, and regulates, and inspires, and of which He is the living head, revealing Himself therein, and giving to it that authority by which alone His ordinances can be acceptably administered and wherein alone salvation may be obtained.

Thus "the great and abominable church whose foundation is the devil" does not mean simply one of the churches of the world in one particular age or dispensation, but it includes all the institutions among mankind in all ages that are led into error, and wickedness, and bloodshed, and strife, and which lead mankind away from the true God and the true faith. All organizations, whether called Christian or not, that have persecuted people for their religious belief, that have endeavored to force mankind by any means into submission to human dogmas, that have made merchandise of the souls of men, that have maligned and persecuted the people of God, or that have blinded the eyes of men and women as to the truth of God, belong to that great and abominable church, whose foundation is the Devil, and which will finally be destroyed.

However, God, in His great goodness and mercy, has provided means by which, either in this life or the life hereafter, all the sons and daughters of Father Adam will have the opportunity of learning the truth as it is in Christ Jesus and of obeying it and entering into the Church of the Lamb of God. The choice will be theirs. If they will not enter into it, they will remain on the outside and be numbered with those who belong to the church of the devil. The division will continue. Christ will claim His own. They will enter into His rest. And He will gain the victory over Satan and his works, and but comparatively few, in the sequel, will belong to "the church of the devil," to go away with him and his angels into the punishment prepared. This great plan of human redemption, we do not wish now to enter upon, but hope that the remarks made on the main subject now presented, will make clear to inquiring friends the signification of that which was shown to the Prophet Nephi upon the American continent more than twenty-five centuries ago.

C. W. P.

GOOD NEWS!

WE have great pleasure in announcing to the elders from Zion and friends who are interested in the welfare of Utah, that at the recent election Salt Lake County was saved from the control of the anti-"Mormon" party, every officer, from judges and commis-

sioners down to the constables being elected on the Republican ticket, which was successful by a splendid majority, all parties, excepting the hostile organization, having united to prevent the domination of the un-American faction and for the upholding of wholesome local government. Otherwise, each of the political organizations voted their respective State and National tickets, but the Republican party was successful throughout at the polls. The *Star* is not a political publication, but stands for the right in all things and for the maintenance of civil and religious liberty. Therefore, rejoicing is in order, and we join with our friends in praise to God for all His mercies.

C. W. P.

INTERESTING REPORTS FROM THE SCANDINAVIAN MISSION.

From the following reports, received a few days ago from President Soren Rasmussen, of the Scandinavian mission, the saints throughout the British Isles will learn with joy and gladness of the success which is crowning the work of the Lord among the people in the North country. We congratulate President Rasmussen and his band of faithful and energetic missionaries on the splendid work which they have accomplished; also the officers and members of the Relief Societies, who have devoted their time, talents and means to furthering the work of this grand organization. The reports are as follows:

Copenhagen, N. Denmark, Korsgade 11,
November 8th, 1908.

President Charles W. Penrose,
Liverpool, England.

Dear Brother:

Our fall conference came to an end about a week ago. It began in Christiania on September 19th, and ended here in Copenhagen the week following, Saturday, October 24th. In Christiania and Copenhagen we have splendid choirs. A concert was given on the Friday evening preceding the conference, which began on Saturday evening. These concerts proved to be good drawing cards, and our large halls were filled with interested people, most of whom, I believe, were outsiders.

At Bergen our elders secured one of the most popular halls in the city, one which they had tried to secure before, but had not been successful. It is a very large hall, and yet at our Sunday evening meeting it was packed, and we had to procure a great many extra seats in order to accommodate the people.

At Trondhjem we also rented a large and beautiful hall, and at the close of the conference the elders secured a permanent hall for their Sunday evening meetings. It is a credit to the Church. It is well located, beautiful inside, and lighted with electricity.

In Christiania one of the local papers gave us a splendid write-up concerning our conference. This is very unusual for a paper in this country. Our meetings in Aalborg, Aarhus and Copenhagen were also well attended by saints as well as strangers. There seems to be greater interest manifested in our doctrines and teachings than heretofore, and as a rule our investigators are a good class of people.

The spirit and feelings of the elders are most excellent, and their health generally is good, though at times we have a few who are affected by the heavy, damp air, and not being able to endure it, they are released to return home in order to regain their health. With scarcely an exception the elders are feeling just fine, and are rejoicing in their labors, which are being crowned with success. Our house to house canvas is proving very profitable, as the elders come in contact with all classes of people. It creates a great deal of labor, insomuch that an energetic elder is always busy, both day and evening. Their influence is felt, and good results are sure to follow.

In Northern Norway, which is almost one mass of islands, it is very hard to work, and much hardship is encountered by the elders. The weather also is most severe at times. To show their energy, I wish to state that at this last conference one pair of elders reported having visited forty islands since last conference, and another pair reported nineteen visited. Two elders reported having met opposition in getting lodgings, and after calling in vain on all but the parish priest, decided to call upon the Lord in prayer and ask Him to soften the priest's heart that they might be entertained during the night. Their prayers were answered, for they not only received lodging, but were also treated to supper and breakfast under the direction of the priest. He requested, however, that they say nothing about religion.

The elders here in Denmark also reported friendliness from some priests, who had invited them to call again. Of course they are not all so friendly; a few of them are filled with the same hatred that has been exhibited formerly. We are pleased to report that there is much change for the better throughout the mission. Mobocracy, such as disturbing meetings, and otherwise persecuting the saints and elders, is hardly known here. I feel, and it is the feeling of the elders, that there are many good, honorable people in these lands, who, when they learn to know us as we are, will be our friends and no doubt many will accept the gospel.

The auxiliary organizations are making very good progress, and I believe by constant and faithful efforts they will be the means of bringing many to a knowledge of the gospel and into the Church. The saints also are trying to live their religion and performing their various duties. There seems to be a general increase in good work.

Following is a synopsis of our labors since last conference: Num-

ber of elders, 139; tracts distributed, 399,376; books distributed, 24,690; saints' homes visited, 291,250; gospel conversations, 33,239; meetings held, 2,591; baptized, 151; children blessed, 46.

To Sister Romania B. Penrose President Rasmussen writes:

Dear Sister Penrose:

I take great pleasure at this time in submitting to you a report of the Relief Societies in this mission; as you, no doubt, know we have recently held our fall conference. I am very pleased to state that our conferences throughout were a perfect success. Many saints as well as strangers were in attendance at every session and the Spirit of the Lord was poured out upon us in great abundance, and everybody seemingly was made to rejoice.

Each Tuesday evening following our conference a conference of the Relief Society was held at which great interest was manifested. I consider that, with the limited means our sisters have, they are doing a splendid work, this being particularly the case in large cities, such as Copenhagen and Christiania where a great deal is being done to help the poor and needy. The leading sisters are spending a great deal of time and means in meeting the demands made of them from time to time and the prospects for the growth and prosperity of this excellent organization is very encouraging in this mission.

I submit the following report of the Relief Societies in the Scandinavian mission for one year, ending October, 31st, 1908: Associations, 18; officers and members, 451; meetings held, 532; cash on hand one year ago, $183.88; cash received during the year, $577.78; total, $761.61; cash distributed during the year, $547.43; cash on hand, $214.18; total, $761.61.

Praying the Lord to bless you in your responsible calling, and with love and best wishes to yourself and President Penrose,

I am, your brother in the gospel,

SOREN RASMUSSEN.

FROM THE MISSION FIELD.

Releases and Departures.—The following missionaries were honorably released and returned home per s.s. *Republic*, November 14th, 1908: From Great Britain—Carl E. Erickson, Charles A. Sperry, Julian M. Thomas, Thomas Hancock, Joseph H. Ruff, John P. Orton, Charles R. Coombs, Parley H. Matthews, John W. Kissell, Edward S. Tew, William C. Brenchley. From Switzerland and Germany—Edward B. Hansen, David H. Beardshall, Rudolph Rickenback, Jr., Albert Hafen, Charles T. S. Parsons, Eugene L. Roberts, Otto Wolfensberger, Elias A. Smith, Jr. From the Netherlands—William T. Hicken. From Scandinavia—Alma P. Benson, Niels P. Peterson, Christen Anderson, J. Andrew Olsen,

Lars J. Halling, Oliver A. Hansen, Haakon E. Aamodt, Hyrum J. Jensen. From Sweden—Nils P. Swenson, Joseph H. Anderson, Carl V. Erickson, Nils E. Benson, John Anderson. With the company were seventy-one emigrants, in charge of Elder Hyrum J. Jensen, Elders Carl V. Erickson and Carl E. Erickson being his assistants.

Baptisms.—Four more members were added to the Nelson branch (Liverpool conference), in the evening of the 12th inst. They were baptized in Burnley Baths, Elder L. Garrick officiating.

On Friday evening last, the 13th inst., a baptism was performed at the public baths, Lancaster (Liverpool conference), when two converts were initiated into the fold of Christ. The ordinance was administered by Elder Kenneth R. Woolley.

On the 12th inst., eleven converts received the ordinance of baptism at the hands of President W. S. Caldwell, Elders Harold R. Smoot and Walter Bird, in the Middlesbro Public Baths (Newcastle conference). Confirmations took place immediately after, at the saints' regular place of worship, where President Caldwell explained to many saints and friends the essentiality of the ordinance just performed. Elder E. H. Cornwall exhorted all the saints to remain faithful to the covenants they had made with the Lord.

A baptismal service was held in the Glossop Road Baths, Sheffield, November 15th, 1908. Elder T. Edgar Beard and President J. A. Rockwood of the Leeds conference spoke upon the necessity of complying with the sacred ordinance. President Josiah H. Eardley then addressed those who were about to be baptized and take upon them the name of Christ, that they should expect to be persecuted for His name's sake, after which nine converts accepted baptism, Elder Thomas Kershaw officiating. Confirmations took place at the afternoon meeting.

A baptismal service was held at Livingstone Street Baths, Birkenhead (Liverpool conference), on Monday evening last, the 16th inst., when two converts were baptized by Elder Bertrand T. Pond.

On Saturday, November 7th, a baptismal service was held in the Public Baths, Leigh (Manchester conference). President J. C. Larsen gave a very convincing talk on the essentiality, mode and object of baptism, after which three converts were baptized by Elder Moroni Colvin, two from Southport and one from Leigh branch. Confirmations took place the same night at Occasional Room, Market Buildings. President Larsen delivered an excellent discourse to the saints and friends.

On Sunday last, November 15th, a baptismal service was held at the headquarters of the London conference, South Tottenham, London. Five new members were added to the Church. The ordinance of baptism was administered by Elder Albert B Needham. The following day four more converts were baptized at the same place, Elder Walter P. Whitehead officiating.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson XXXX.—Marriage.

Text: And again I say unto you, that whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God unto man. —Doc. and Cov. 49: 15.

I. Marriage a State Ordained and Established of God.

1. Marriage dates from the beginning of human history—"The Lord God said it is not good that the man should be alone" (Genesis 2: 18, 24; P. of G. P., Moses 3: 18, 24).
2. Marriage sustained by scripture of later date. (a) Neither man nor woman alone capable of attaining perfection (I. Cor. 11: 11). (b) Marriage is honorable (Heb. 13: 4; see also Ephesians 5: 22-33). (c) Lehi commanded to provide wives for his sons (B. of M., I. Nephi 7: 1, 2; see also 16: 7, 8). Note the recognition of family organization among the Nephites (Mosiah 2: 1, 5). (d) Marriage sanctioned in the present dispensation (see text cited at beginning of this lesson—Doc. and Cov. 49: 15-17; also 75: 28; 83: 2).

II. The Marriage Covenant.

1. A civil contract, provided for and regulated under the laws of established governments. Society is thus afforded protection against the ill effects of marital association not within the jurisdiction of law. The law defines the authority necessary to solemnize a marriage, by delegating the power to certain officers of the law, and by recognizing the priestly authority of churches.
2. In addition, marriage is recognized as a spiritual contract by most professed Christians, by some of the so-called non-Christian sects, and by all who believe in the whole of the revealed law of God. To solemnize a marriage as a religious ceremony embodying a spiritual contract between the parties, the requisite priestly authority must officiate.

III. Marriage as Prescribed and Regulated Under the Laws of the Church To-day.

1. Marriage for time, in which the covenants of the parties are for the term of mortal life only; this is a lesser or temporal order of matrimony.
2. Marriage for time and for eternity, requiring the authority of the holy priesthood for its validation and involving covenants extending beyond the term of mortal life. (Study with care Doc. and Cov. 132: 15-17). This order of marriage is based on the "New and Everlasting Covenant," which will be studied in the lesson following. (See "Compendium of the Doctrines of the Gospel," p.p. 118-

124, subject: "Marriage—a divine institution and designed to be eternal."

IV. Blessings and Responsibilities of Marriage.

1. The blessing of posterity (Note that many references already cited apply here; see especially Genesis 1: 27, 28; P. of G. P., Moses 2: 28; see also 5: 2; compare Genesis 9: 1, 7; Lev. 26: 9; see especially Doc. and Cov. 49: 15-17).
2. The blessings of companionship between husband and wife, for mutual advancement. Observe the significance of the Lord God's gift to Adam—"an helpmeet" (Genesis 2: 18; compare 3: 12; see also P. of G. P., Moses 3: 18; compare 4: 18; especially noting Adam's expression, "The woman thou gavest me and commanded that she should remain with me"; see also Ephesians 5: 22-33).
3. The responsibilities of providing for needs of the family, not alone as to material needs—food, clothing, shelter, etc., but also as to education and spiritual development (Ephesians 6: 4; Col. 3: 21; Doc. and Cov. 75: 28; 83: 2; see especially 68: 25-27).

V. Unlawful Association of the Sexes.

1. Bible scriptures condemning same (Exodus 20: 14; Deut. 5: 18; Luke 18: 20; James 2: 11).
2. Book of Mormon scriptures (see especially Alma 39: 5).
3. Strict requirements in modern scriptures (Doc. and Cov. 42: 22-26).

General reference: "The Articles of Faith," Lecture XXIV, pp. 455-459.

DIED.

WENTWORTH.—At the Dudley Guest Hospital, Dudley, October 20th, 1908, of lockjaw, Sister Esther Jane, the beloved wife of Thomas H. Wentworth, aged 38 years.

PILBROW.—At Hull, October 26th, 1908, Sister Caroline Pilbrow, aged 64 years.

CONTENTS:

Isaiah's Prophecy Fulfilled in "Mormonism" 737
Minutes of the Sheffield Conference 740
A Good Word for the "Mormons" 743
Editorials:
There Are Only Two Churches 745
Good News 726
Interesting Reports from the Scandinavian Mission 747
From the Mission Field 749
Sunday School Lesson for Theological Department 751

EDITED, PRINTED AND PUBLISHED BY CHARLES W. PENROSE, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.